

tem, which keeps them thus in ignorance, had better be broken up.

Our contemporary, like all others ignorant of the life, character, mission and labors of Joseph Smith, the Prophet, argues from incorrect premises. He, in his ignorance, of course, assumes that that great man was an impostor, and naturally enough comes to the conclusion that it is difficult to believe that any people can be sincere in endeavoring to sustain doctrines promulgated by him. With our knowledge of his life, character, mission and teachings, it would be equally difficult for us to see how the Latter-day Saints could do other than they are doing. They are taking the course that all honest-hearted men and women would take under the circumstances—knowing the truth for themselves, they are laboring incessantly, with mind and means, to sustain and spread the same.

Our contemporary's remarks, about the life of Joseph Smith and the history of the "Mormon Bible," by which we suppose he means the "Book of Mormon," are altogether erroneous, unless applied to the Latter-day Saints only. To say that the facts in relation to these matters are as well known as any other can be, by the world at large, is sheer nonsense. The world, generally, has fallen into the same error in regard to Joseph Smith and the "Book of Mormon" as the Jews did in regard to the Savior. They called in question the legitimacy of Jesus and the virtue of His mother, but it would be just as reasonable to affirm that while the Jewish nation did this they knew all the facts in regard to Him and His character and mission, as to argue that the world, who disbelieve in and revile Joseph Smith know all about him and the history of the "Book of Mormon."

The character and mission of Joseph Smith may be ascertained by all on the same principle that the followers of Jesus learned the truth in regard to Him. Obey the principles he taught, and honestly and sincerely carry them out in every day practice and all may learn of the truth in regard to Mormonism and its founder, but on any other principle than this it cannot be ascertained.

The Latter-day Saints have done this. If our contemporary will follow their example we will guarantee that he will change his opinions, and, instead of it being difficult for him to believe in the sincerity of the people of Utah, he will be decidedly of our opinion,—that it would not only be difficult, but impossible for them to take a different course from that which they are now pursuing and always have pursued.

#### SMALL FRUITS.

In moving on to a new farm or piece of land intended for a home, the farmer who calculates to have an abundance of fruits for the health and comfort of his family, will plant out an abundance of small fruits. One of the best of these is the long bunched red currant which furnishes a fruit of an agreeable acid, which can be sweetened to taste. Since the introduction of the celebrated *Hero* fruit jar this fruit has become even more valuable than before. With this jar all fruits are preserved equally well without, as with sugar, obviating the necessity of the old "pound for pound" principle of using as much sugar as fruit and boiling down to a thick jam. The most sugar that is used with fruit put up in these jars is enough to sweeten to suit the taste. The fruit is boiled from some ten or fifteen minutes (at this altitude) put into the glass jars, the lids screwed closely on and the fruit is found the following year as good as when pulled from the bush or tree. Thus by means of these self-sealing jars a family can be forthwith provided with an abundance of fruit for winters use, without waiting the number of years that is necessary for apples to come into bearing. The apple is truly said to be the king of fruits, but many are the years especially in grasshopper times before the orchard newly planted will be in bearing. Whereas the small fruits are procurable now for almost a song, are exceedingly hardy and productive and produce regular crops in spite of the hoppers, while no amount of winter can hurt them and they bear in a year or so after planting. The most reliable small fruits are the American Houghton seedling gooseberry, and the red, white and black currants. Grapes produce every year also a pretty good crop notwithstanding the hoppers; and cherries, raspberries, strawberries and blackberries do also. Most of these fruits ripen or are ready for use early, just before the hoppers

fly, at which time also the fruit buds for the following year are formed, hence they bear every year, even if denuded by the hoppers of all the leaves. Most apples on the contrary form their fruit buds later, and when the leaves are taken off by these devouring insects, they are deprived of the power of producing the germs of fruit forth, and consequently cannot bear the following year. Small fruits having the advantages of being certainly remunerative, in producing large crops of fruit every year, at a very little outlay, of never being injured by the winter, and of being almost immediately productive entitle them to more attention and to being planted by all our farmers—and those who wish to be sure of an abundance of fruit of some kind for culinary use.

#### DISCOURSE

By Elder LORENZO SNOW, delivered in the Tabernacle, Salt Lake City, Sunday, Jan 23d., 1870.

[REPORTED BY JOHN GRIMSHAW.]

In addressing an assembly of Saints, I expect the benefit of their prayers, without the ceremony of asking, being assured that they are aware as well as I am that our teachings and administrations in the gospel of life, are blessed to us according to our faith and prayers, and the diligence we give and the attention we bestow.

I propose to make some general observations upon the gospel and its administrations, and in relation to its effects when received, and the important blessings derived by this community through its divine power and virtue. This gospel, which God has commanded us to offer to the world, is an order or system of things, simple, plain, and may be easily understood. In regard to its principles, the nature of its requirements, and the precise kind and character of its blessings and promises, no one, however ignorant or unlearned, needs be left in the dark any great length of time; but may discover its golden truths, and the emblazoned mark of divinity in its arrangements as distinctly, as speedily as Naaman, the Captain of the Assyrian host, found divine virtue, and the hand of Divinity in the order prescribed to him by Elijah, through which his leprosy was removed. In his case, the order of obtaining miraculous blessings,—viz: to immerse seven times in Jordan, as prescribed by Elijah—was so simple, so plain, and in regard to the knowledge of its divine efficacy, so easy of ascertainment, that the great Captain, at first, was exceedingly wrathful at the idea that God should propose to work upon him through such easy means and simple forms; but the order, through which he could be healed of his leprosy was prescribed of God through the Prophet, and finally the Assyrian officer, through the plain, common-sense reasoning of his servant, concluded to waive his objections, and comply with the requirements, and having done so, he received the promised blessing. The first principles of the gospel which we offer, and which put men in possession of the revelations of God and of a knowledge of this work, are precisely as simple, plain, and as easy of understanding, as the order before alluded to, through which the Heavens were opened in Naaman's behalf.

This Gospel was brought to our respective habitations far remote from these mountain vales. It found us citizens of many nations, speaking our respective languages, each possessing his peculiar notions and prejudices, with his associations, and a strong attachment to kindred, friends and country. However unpleasant, unkind, unjust and inconsistent it might appear at first; yet we clearly foresaw that, in receiving this gospel, we should be compelled to break up those associations, and sever those attachments, leaving the lands of our nativity, and going forth with our wives and children to a distant land, of which we had but little knowledge. But a similar requisition was made upon the House of Israel, in the land of Egypt; also upon Noah and his family, and upon Abraham and the family of Lot, in the City of Sodom; and upon the families of Lehi and Ishmael, as mentioned in the Book of Mormon. But in the provisions of the gospel which was offered to us, there were fairness and safety; it proposed to give us, through obedience to its requirements, a perfect knowledge of its Divine authenticity, so that in leaving our kindred, breaking up our social re-

lations, and going forth from our native land, we should first become perfectly assured that it was no human contrivance, something gotten up to effect some political purpose, or gratify some worldly ambition, to achieve some private end through human cunning and craftiness. The gospel was plain and simple in its requirements; and there could be no mistaking the precise nature and character of its blessings and promises, nor the manner and time in which they were to be reached. The first feature in this system, which struck us with surprise, and arrested our attention, was its perfect similarity in all its parts, with the gospel as recorded in the New Testament. It required repentance, and a forsaking of sins, immersion in water for the remission of sins, with a promise that, through the laying on of hands by those having authority, people should receive the Holy Ghost, by which should come a knowledge of the truth of the doctrine. Another remarkable feature which called forth our most serious consideration, was the solemn testimony of the Elders, that they possessed the right to administer these sacred ordinances, by virtue of the holy priesthood committed to Joseph Smith, through the ministration of the Apostles, Peter, James and John. And furthermore, that the solemn, and most important, facts should be revealed to every man upon his faithful obedience to the gospel requirements. In these propositions, though at first seemingly strange, we saw everything was plain, fair and honorable. In doing what they required, we should only do, in fact, what as true-hearted believers in the ancient gospel, we ought to do, and if we failed to receive the promised blessings, and thereby proved the Elders' testimony false, our religious condition would nevertheless be then as good as any other Christian's, and a little better, perhaps, because we should have approached a little nearer to the doctrines of the scripture, inasmuch as their true forms and ceremonies were concerned. Of course, in this case, having proved to our satisfaction that there was no Holy Ghost, no supernatural manifestations, no knowledge, no revelations accompanying the Elders' administrations of the gospel, no human persuasion, no cunning sophistry could have induced us to leave our homes and friends to embark in a scheme which our common sense taught us would eventuate in bitter disappointment, and inevitable ruin; but like other Christians, continued in the enjoyment of friends and home, grouping our way through religious darkness, expecting nothing, hoping nothing, and receiving nothing. But the fact that I am now speaking to assembled thousands, of intelligent and enlightened people, who received this gospel with the aforementioned fond considerations and lively expectations, gathered here by their own free will and choice, out of almost every nation, demonstrates most clearly, most forcibly, and most solemnly, that this scheme of life, this gospel as proclaimed by Joseph Smith, has been shown to us by the revelations of the Almighty, that it is undeniably His will, His word and His message; not only this, but we find within ourselves a fixed purpose, an unalterable resolution to do, if need be, what many of us have already done,—show the sincerity of our convictions of these solemn truths, through sacrificing all we possess, not even holding our lives as dear to us as this religion. There was yet another prominent feature embraced in this order of things,—viz., where it found people in poverty, misery, and in a condition but little above starvation, it spoke in positive terms of future relief, and effectual deliverance. It did not simply say "be ye warmed and be ye clothed," but it declared plainly, and in distinct terms, that the Lord had seen their bondage and oppression, and heard their cries of sorrow and misery, and had now sent them His gospel for their deliverance, and would lead them into circumstances of independence, where they could supply their own wants and necessities. Here, again, was something fair and consistent and worthy of all praise and admiration, and characteristic of our Great Parent, which we discover in all of His dispensations, when they are in actual working order, as they were in the case of Noah; and in calling Israel and making them an independent people; likewise as in calling Lehi to establish a people upon this continent, as well as in many other instances. A religion, or system is of little account where it possesses no virtue, nor power to better man's condition, spiritually, intellectually, morally and physically. Enoch's order of the gospel

did for his people all this, and it has done the same in every instance, when preached in its purity, and obeyed in sincerity. Many of the thousands of persons in these beautiful valleys who formerly were compelled to subsist with their wives and children in a halfstarved condition, not owning an habitation, nor a foot of land, nor a horse, cow, pig or chickens, in fact nothing they could call their own, subject at any moment, through the whim of their employer, to be turned into the streets, miserable beggars, now own cabinet shops, factories, mills, flocks and herds, beautiful gardens and orchards, productive farms, wagons and carriages, dwelling in their own houses in comfortable and easy circumstances. No one has any apprehension of starvation within the jurisdiction of the Latter-day-Saints. The gospel proposed these blessings at its announcement, and they have been most miraculously accomplished. No other religious system could have achieved such things, nor dared any other Christian denomination venture to send out its missionaries without purse or script and without a college education to state to the people that they had authority from God to administer the sacred ordinances of the gospel, through which should be revealed tangible evidence and knowledge of its divinity, and of their being authorized to administer it and take the people from a state of poverty, and lead them thousands of miles and despite every obstacle establish them as a comparatively independent people in the midst of a wild desert country. Had they found the people poor, friendless and without the means of living, and in servitude not much better than the Egyptian bondage, as we found many of them, they could have imparted no cheering news of an approaching salvation from the God of Heaven; but could only have instructed them to be contented and reconciled with their unhappy lot, and in no case must look for any new revelation or any miraculous interposition. What philanthropists have wished to accomplish and have often attempted, the Lord is now doing upon a magnificent scale in this great American desert. Flourishing settlements, towns and cities are rapidly being built, extending over a distance of 500 miles in length, hundreds of miles in width, through the untiring energy and perseverance of a people formerly totally ignorant of such labors. In these cities people live in harmony and peace, and robberies, grog shops, gambling hells, houses of ill-fame and prostitutes are not known in any of our numerous towns and cities, except in some instances where Christians, so-called, possess a footing and an influence; everywhere else this community flourishes without these demoralizing institutions. No one, however prejudiced he may be, can scarcely avoid acknowledging the palpable fact that this scheme of things has conferred marvelous blessings upon thousands and tens of thousands in the way of putting them in possession of the means of sustaining themselves, after having delivered them from oppression and tyranny, little better than African slavery; and no doubt our legislators at Washington, one and all, would give us credit for our indefatigable and successful labors in establishing an extensive and flourishing colony upon a portion of our government's domain, formerly inhabited only by savages and wild beasts, provided we would allow this work was of man and not of God,—that it had been accomplished through the artifice and wisdom of man and not by the power, wisdom and revelations of God.

Joseph Smith, whom God chose to establish this work, was poor and uneducated, and belonged to no popular denomination of Christians. He was a mere boy, honest, full of integrity, unacquainted with the trickery, cunning and sophistry employed by the politicians and the religious hypocrite to compass their ends. Like Moses he felt incompetent and unqualified for the task, to stand forth as a religious reformer, in a position the most unpopular, to battle against opinions and creeds which had stood for ages, having had the sanction of men, the most profound in theological obedience; but God had called him to deliver the poor and honest-hearted of all nations from their spiritual and temporal thralldom. And God promised him that whosoever should receive and obey his message, and whosoever would receive baptism for remission of sins, with honesty of purpose, should receive divine manifestations, should receive the Holy Ghost, should receive the same gospel and blessings as were promised and obtained through the gospel, as preached by the ancient apostles, and this message, this promise, was to